/340 cont./

000 practices sorcery. He is not bound to place and form and is capable of any kind of accomplishment with any person or thing. Vivid play of imagination is merely quantitatively and not qualitatively distinguishable from dream-sorcery. A person who kisses the picture of his beloved is preparing himself for sorcery. Anyone who throws a kiss through the air to his distant sweetheart is already strongly to be suspected of sorcery, for it is to be feared that he believes the sweet breath will reach its destination and be felt there. Anyone, however, who, like the great sorcerer Goethe, says to his amanuensis Eckermann: "I have in the years of my youth experienced instances enough when, on lonely walks, a powerful longing for a beloved girl would seize me and I would think of her until she actually came walking toward me," such a person is already practicing sorcery according to all the rules of the art. Completely under the spell of genuine sorcery is the person who, if his ears are ringing, yields to the conviction, if only for a second, that someone has spoken good or ill of him, or who has a friend keep his fingers crossed so that he will succeed in something, or who believes that his wishes have the power to influence the course of pleasant or unpleasant events.

*171 787 794 Our Indians, like many other primitive peoples, have the firm conviction, which may, moreover, be observed on our level of civilization among children and intoxicated persons, and not only among them, that in a vivid dream they are experiencing reality; a person goes hunting, shoots fish, or fells trees when he is asleep, while the body remains in the hammock. Among the Bororó, as I shall report later, we once found that the entire village wanted to flee because one man in a dream had seen enemies creeping up. The Bakaïrí let the "shadow" of a human being -- *171 794 which we then translate as "soul" -- wander about in the dream. 828 (Cf. the Paressí chapter also for this and similar information /see p. 532/.) Antonio, whom I could study alone sufficiently, especially during the Cuyabá months, in order to obtain most of the statements which will follow later, had the fear, well known particularly from the Malays, that it is dangerous to waken a sleeping person suddenly. The "shadow," which is perhaps wandering

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*171 in distant regions, would not be able to return quickly enough,
714 and the sleeper would turn into a dead person. To my surprise,
● 828 he also explained the headache which one has after too little
sleep at night as resulting from the fatigue of the shadow hurrying
ooo back. We may not be too critical of the Indian's belief, based purely on the direct experience of the senses, if we remember that higher speculative philosophy does not find it at all simple to determine whether life is a dream or the dream is life, whether we experience reality while awake or during sleep, and we must not forget that, after we awaken, reality sometimes brings complete confirmation.

/341/ How does such a point of view arise and what are its consequences? The awakening person is conscious of having seen and heard things. He has perceived them with perfect clarity. Hence they were there. If meanwhile the body of the sleeper has been lying in the hammock, it does not occur to anyone to ask therefore whether what was seen and what happened were real. None of the fellow tribesmen would think of questioning the faithful report; in the course of time they may perhaps try to give a kind of explanation by attributing to the shadow, for example, the change of locale which the body did not actually undertake, but this is secondary and does not affect the impression left by what has just occurred. Simply because one does not understand a thing is no reason to dismiss the actual experience of the senses. It is merely a reason for attaching great importance to dreamed events that have a general interest and for everyone to become excited about them; what happened is something special and the person who experienced it is capable of more than the others. We see that it is not necessary in deciding what is real to consider whether sense impressions are received directly from the outside or whether impressions previously stored up from memory images regain their old sensuous power in an aroused state. A confusion of feeling and accomplishment is quite unavoidable, however, as soon as what is vividly imagined is regarded as real. An inflamed fancy can, in truth, devise anything it wishes; hence the person filled with it is capable of what is otherwise impossible.

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761 effugere potest" /no one can flee death/. Antonio's translation, which avoided the word "must," yet showed that he correctly understood my view, came out rather twisted after a quarter of an hour of thinking: "I die only (and) we (die)." The interpreter, however, shook his head, dissatisfied; he had doubts which we, too, should scarcely be able to surpress if it were maintained: "all men must be murdered." The Indian seeks the cause of death only externally, in a nasty trick. If there were only good human beings, there would be neither sickness nor death. He knows nothing about a natural ebbing of the life process.

775 /349/ A second, not unessential difference between the interpretation of our Indians and that of civilized peoples concerns existence after death. That the earth's goods are unevenly distributed and a poor person may one day experience the bliss of abundance, that justice is imperfect here below and the good person will one day be rewarded, the evil person punished, these ethical demands have not arisen in the simple social conditions of the native. His conception of the existence after death does not arise from hope and faith. It is, however, linked with the idea of agreeable conditions to the extent that in the future life with the "antigos" in heaven fish, game, and pikí juice will be very abundantly provided, and it also takes into account the behavior of worthless fellows, for they roam about at night in the forest as malicious spirits, kflain-oroika, spreading terror and alarm, not because they are, say, "cursed," but because they naturally continue their wickedness in another place.

761 For the native, however, the root of the conviction about
794 continued existence lies, not in feeling, but in intellect, despite
775 the fact that the two are inseparably joined. For his level of
828 judgment, it is a matter of knowledge. According to the conception of civilized peoples, the soul leaves the body for the first time at death, something entirely new happens, about which they know nothing from experience and observation, unless through spiritualistic means; because of this unknown, new thing, they cannot prove immortality, but are obliged to content themselves with believing it for ethical reasons. For the Indian, on

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761 the other hand, the process of the separation of soul and body is
774 not new; he experiences it day after day, as we have seen, when
775 the shade /Schatten," shadow, shade"/ hastens away in the dream
● 828 and leaves his body behind in the hammock. Ordinary death is a deep unconsciousness (coma) brought about by the poison which the sorcerer administers, and it differs from sleep only in the fact that the shade hastens too far away to be able to return. Only the medicine man who poisons himself returns to life. The experiences of the shade during sleep were already "real"; hence its "experiences" after death are just as "real." One is familiar with this reality, which is merely life in another place, from daily experience and has it amply confirmed by the deceased, with whose shades our own communicates during the dream, and by the sorcerers who occasionally visit the realm of the dead; in the latter Hamlet may find the wanderers who return from the regions of the unknown country. To die to sleep, no more /cited in English/.

775 The shades of the dead Bakaïrí go to heaven to the ancestors. Heaven is first of all not the land of the future, but of the past, the old ones are still there where all history began. The heaven
[772] in which the first Bakaïrí lived lay beside the earth in former times, and one could easily get over to it. Too many people died there, however, /350/ so the people moved to earth, and heaven rose up to where it is now and where the animals, the places, and the things which occur in the old stories may be seen to this day. "Everything remained as it was." "There were always Bakaïrí, but in the beginning there were very few." One
[811] need only hold fast to a few specific points, and one will recognize, in spite of all flights of fancy and in spite of all the elaboration by tradition, a core of naïve, sound logic in the Indians' explanation of nature.

811 The Indians know no "must." They regard every occurrence in nature as a unique occurrence, or more correctly as a unique action. Indeed, laws are in fact known only as the result of the common work of many -- those who live and have lived. And as long as there are no laws and at best only habits, each individual is at the center of the